

learning, in the hands of the Galabbins. They stopped at that point, simply because the learning of their time also stopped there. They went no far as the scholarship of the age would have permitted. It would be absurd, however, to suppose that the men who were in the authority of Christian tradition, descended by the Roman Church as to the number of books in the canon, as to the best text of the Old Testament, and as to the principles upon which that text is to be translated, adopted it as a principle of faith that the Jewish tradition, the unbroken tradition, handed down to the synagogues of the sixteenth century, upon all these points is in error. They would have been obliged to submit to no such authority; and if the Reformers and their first successors did practically so, it cannot be the results of contemporary Jew-

character to refer to Moses, the change in the character in which the sacred books was written was introduced by Ezra. We know this to be a mistake, however, because the Samaritan, who did not possess the Pentateuch until fifty years after Ezra, received it in the old Phoenician letter. Dr. Smith thinks it very doubtful whether there were any manuscripts written in the square Hebrew character before the third century B.C., and that this, therefore, would be the earliest date to which we can refer the archetype of our present Hebrew copies.

Another proof that the text accepted by the Samaritans is not extraordinarily old lies in the spelling. The Samaritan spelling of the names of the copies laid before the translators of the Septuagint in the third century B.C. cites

city "Dan," which was the new name given to the city of Lais after the conquest of the Danites in the age of the Judges. But if the last chapter of Deuteronomy is not contemporary history, what is the proof that the rest of the book is so? There is not, we are assured, an atom of evidence that the hands which wrote the last chapter wrote the rest of the book.

Prof. Smith does not hesitate to say that, as a matter of fact, the Pentateuchal history was written, not by Moses in the wilderness, but by the land of Canaan, and not later than the period of the Judges. He points out that Genesis xxvi, 31, gives a list of kings who reigned in Edom "before there reigned a King of the children of Israel." This would carry us down to the time of Saul; but the probability is that the original writer lived in the

poems embedded in the historical books of the Bible, the eighteenth Psalm, is preserved in the Psalter. The first of the five books into which the Psalms are divided in the Hebrew texts, the Psalms are divided into five books. The first book of the Psalms is a formal collection of hymns ascribed to David. Whether any of these poems were really written by David is a question about which the most trustworthy authorities are divided. The second book of the Psalms, the negative, is the second book of the Psalms ascribed to David from a common group apart from the Korahite and Asaphic Psalms, though including some anonymous pieces. In book third only the eighty-sixth Psalm bears the name of David, and this title is pronounced unquestionably a mistake. P. S. Smith submits that it cannot be accident with

Several documents comprising the Hagiographa, such as those of the Psalms, the Song of Songs, and the Hagagah, which, although they are ancient, had no place in the synagogue service until a comparatively late period. Some of the Hagiographa sustain the test of old currency. It does not appear that the sacred character of the Book of Job was ever challenged, although its composition cannot be referred to a date earlier than the time of Jeremiah. The Hagiographa contain nothing about the sacredness of the Proverbs to such an extent as the Book of Job, and in a form which commands its own respect. The Proverbs, however, were compiled from the return from Babylon, and represent the most proverbial sayings of that epoch. The Book of Lamentations seems to have passed, in the time of Josephus, as an appendix to Jeremiah.

**Taking the Law into His Own Hands**  
*From the Nannamoo News*

Simon Johnson, a little colored choker, who has been cutting up the Nannamoo for some time, was out on a night last week and sold for five cents a copy of the Nannamoo News.

[illegible]

**The Army Worm.**  
In southern Dutchess county, New York, the army